

[Post-Chaco Period] Terena

which were familiar to them from their Chaco days. The food supply obtained through cultivation was augmented by hunting, fishing, and work on nearby cattle ranches.

Soon, however, difficulties arose. Cattlemen began to encroach upon Indian lands, using these lands for grazing and, in many cases, divesting the Indians of the rights to their use. Terena lands were held under no secure title. It is said that documents relating to land grants given to Terena chiefs were often burnt over a dead chief's grave, making evidence of ownership even more uncertain. The effect of this pressure on Indian lands resulted in many of the Terena leaving settlements like Bananal and Ipegue in an effort to make a livelihood by working on the ranches and in the nearby towns of Miranda and Aquidauana. Wage work with its inevitable uncertainties caused great hardships to these homeless Indians.

With the allocation of Indian lands and the establishment of the Indian Post at Taunay in 1916 and, later, Posts in all the important settlements, economic conditions began to improve. Indian lands were parceled out in lots 45 m. square. In each village a man could obtain a lot on which he could build his house and cultivate a garden. If he wished more land he could go outside the village and use as many lots as he could effectively cultivate. These Indian lands, however, remained the property of the Brazilian Government. Indian rights were use rights only. Outside the village an Indian had only to fence in a lot and begin cultivating and as long as he used this land it remained his. He could, of course, abandon it at any time he wished, after which some other Terena could begin using it. In the village an Indian could sell his house and other improvements to another Indian, but he could not sell the land on which the property stood. Sales of this type are not common, as land is still plentiful, both inside and outside most Terena villages. In spite of these restrictions the Terena are adequately protected, as only Indians can use reservation lands. An Indian from another tribe under the protection of the Government is able to settle among the Terena with the consent of the Post manager. This practice is not common, however, and is usually restricted to Indians who marry Terena women.

The land problem, although basic, was only one of the consequences of the increasing interaction

¹ [i.e., Brazilian Cattlemen - Analyst]

THE VILLAGE OF BANANAL

The village of Bananal (P. I. Taunay) is situated about 4 km. north of the railroad station of Taunay. Bananal and the surrounding Indian lands are located on a low plateau which rises gently from the valley of the Aquidauana River. The soils of the plateau, laterites and tropical red soils, are derived from a crystalline base. The native vegetation belonging to the savanna belt of Central Brazil consists of scrub forest and grass, with heavier forest in the permanent water courses. The plateau is cut by numerous streams which are practically dry in the dry season but swell into relatively large streams during the rains extending from October to April. Erosion is superficial, as the vegetative cover has not been disturbed by overgrazing or extensive plowing.

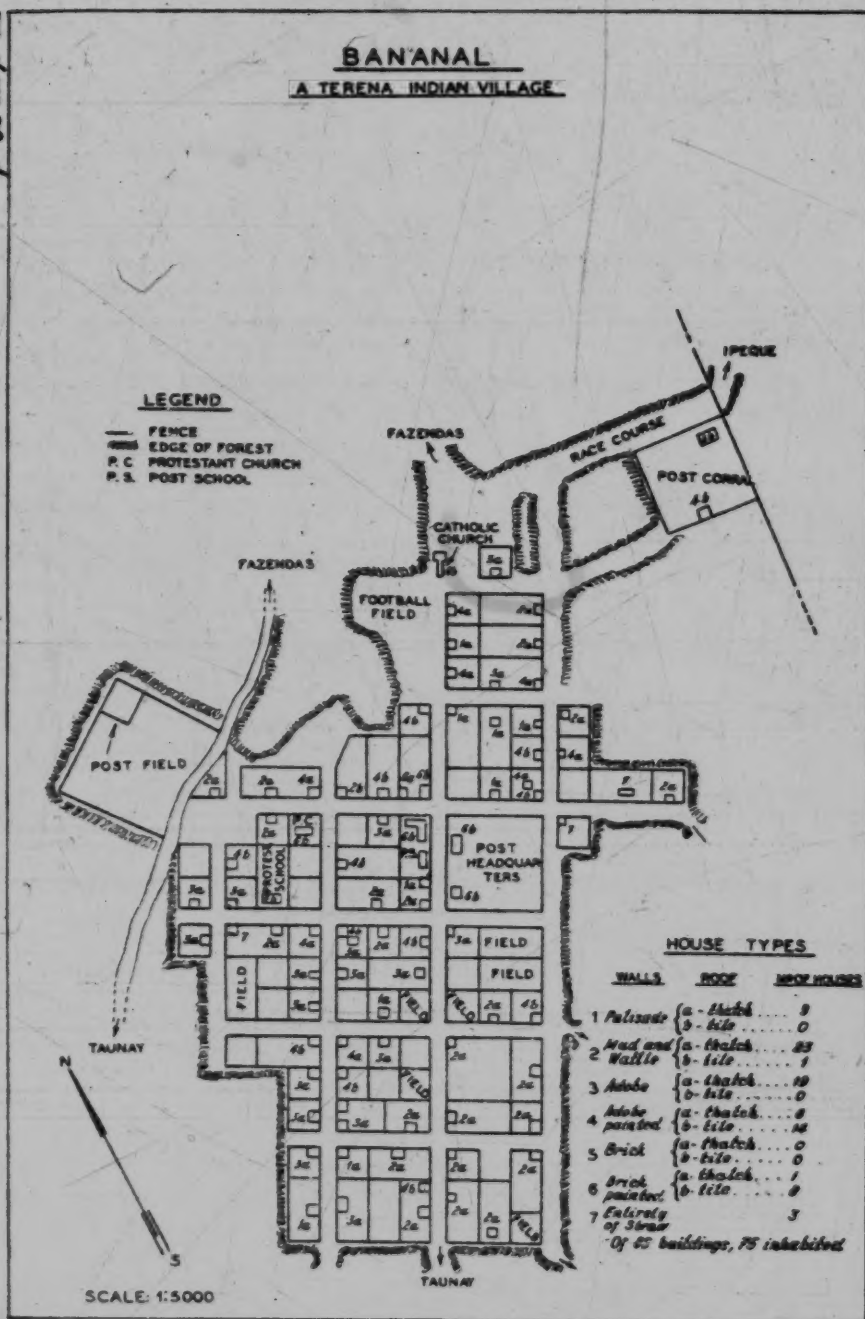
The village is laid out in rectangular blocks separated by broad streets lined with mango trees. The central avenue forms part of the road which runs from Taunay to the Terena village of Ipegue, some 3 km. northeast of Bananal. Surrounding Bananal and Ipegue are large fazendas, many of which are connected by minor roads or paths.

The water supply for the inhabitants of the village is furnished by 12 wells, ranging in depth from 40 to 50 feet, 6 of which were constructed by the Government. At least two of the Government wells are furnished with pumps, one being operated by a windmill. Water for the stock, washing clothes, and taking baths is furnished by two dams on the outskirts of the village. Firewood for cooking is cut in the scrub forest outside the village. Areas not fenced in for farming are used as common pasture.

The official center of Bananal is the Post, consisting of such buildings as the residence of the manager, the school, the hospital, and the official visitors' building. These buildings are all made of red brick with tile roofs and unglazed tile floors. They are fenced in and surrounded by orange, lemon, and mango trees. None of the buildings have more than one story. In addition to these Government buildings, there is the Protestant mission school and the Catholic church. The rest of the buildings belong to the Indians. From a total of 86 buildings in the village, 75 are occupied.

Terena houses vary, not so much in size and shape, as in the material from which they are constructed.

[Text continues on P. 22 - A - Analysis]



/82 cont. /

[Lalima]

361 group of seven dwellings situated near Barreiro stream, on the
621 boundaries of the reservation, in an area of campos utilized for
233 cattle-raising by the Serviço de Proteção aos Índios and by
the Indians themselves.

361 As for the production areas of the community, it can be
● 311 said that three-fifths of the reservation consist of winter pastures
and "second-growth" campos for cattle-raising. The remainder
233 is used for buildings and farm plots. As can be seen, Lalima is
241 characterized by being an aldeia tied to pastoral activity, in
484 spite of /the fact that most of the Indians work on/ their farm
plots and at the extraction of angico bark on the fazendas of
422 the município. Very few families own cattle, and only a small
number of men are called upon to work with the post stock-
raising.

491 Lalima's chief means of communication with the outside
are two roads; one, 48 kilometers long, that goes to Miranda,
and another, about four kilometers long, that connects the
366 aldeia to Porto Lalima, on the Miranda River. Each of these
439 roads has, at points favorable to trade with the Indians, a
"bolicho" that supplies--at prices much higher than in Miranda--
489 varied merchandise to its population. The nonexistence of
frequent and inexpensive boats to Miranda makes the most
common means of access to the city the long road, which is
166 usually traveled on foot. This seems to be the factor most
conducive to the constant immigration of Terêna Indians to the
aldeas close to the city, as referred to earlier. Among the
182 tribal contingents that increased the population of Lalima, the
most important are the Kinikináu and the Terêna; and every-
thing indicates that while the former remained in Lalima, the
latter was the one that became the group to show the greater
mobility.

184 cont. / [Bananal and Ipegue]

- 361 as well as 84 Terêna dwellings. Aside from this central
 311 nucleus, we find--as in other Terêna aldeas--areas especially
 devoted to farm plots and others comprising winter pastures for
 cattle; in both areas, there are ranchos where a significant
 178 part of the community lives. The history of Bananal is very
 621 important to an understanding of those migration movements
 166 we are studying in this chapter. For this reason, we refer the
 648 reader to the already mentioned research of Fernando Altenfelder
 1147 da Silva, devoted to the study of the cultural change of the
 Terêna, on the basis of data obtained in Bananal. We shall
 quote the following passage from this author on the history of
 1162 the community: "The present aldeia of Bananal, which numbers
 more than 900 Indians (this in 1946--RCO), originated at the
 beginning of this century, in an area close to that of the old
aldeas of Naxe-Daxe and Ipegue. Owing to the persecutions
 stirred up by the local fazendeiros, very few Indian families
 622 remained in this area. . . . In 1906 the Brazilian, João Gomes,
 who lived with a Terêna woman, "named" the Indian, Manoel
 1423 Pedro, captain of Bananal aldeia. In 1908, Manoel Pedro and
 some Indians, among them Marcolino Wollily (who later suc-
 ceeded him), began the demarcation of the aldeia lands,
 probably directed by General Rondon, who had been there
 622 making a survey of the area. In 1915 Marcolino Wollily was
 appointed by the S.P.I. to the post of captain of the aldeia and
 distinguished himself in the defense of Terêna interests against
 577 the constant demands of neighboring fazendeiros. Converted
 to Protestantism, Marcolino caused part of the aldeia to be con-
 verted as well." (147)

147. 1949:285.

- 175 The importance of the Marcolino "affair" is evident.
 621 After reading Altenfelder and living, as we did, for some time
 797 in the aldeas that maintain the greatest contact with Bananal,
 622 we felt at once the impact there of the Marcolino matter and
 his politico-religious activities.